

11. Mawlānā Wāḥid Bakhsh of Khairpur Tamewali, Punjab, Pakistan¹⁰
12. Ḥājī Shamsḥād of Thāna Bhawan, Uttar Pardesh, India
13. Muḥammad ‘Abd Allāh Khān of Bhopal, Madhya Pardesh, India
14. Sayyid Fakhr al-Dīn Shāh of Sukkur, Sind, Pakistan
15. Mawlānā Saghīr Muḥammad of Bangladesh
16. Mawlānā ‘Abd al-Ḥamīd of North Wazīristān, Pakistan
17. Mawlānā Aṭhar ‘Alī of Sylhet, Bangladesh¹¹
18. Mawlānā ‘Abd al-Wahhāb of Hathazārī, Chittagong, Bangladesh¹²
19. Abū’l Barakāt of Sultānpūr, Uttar Pardesh, India
20. Mawlānā Nazīr Aḥmad of Karnāl, Haryana, India¹³

graduated in 1892, after which Thānvī entrusted him with teaching traditional and rational texts at Madrasa Jāmi‘ al-‘Ulūm. During this time, he taught several texts to Zafar Aḥmad ‘Usmānī who later praised his teacher’s expertise in Ḥadīth. He continued teaching in Kanpur until 1910, when he was commissioned to teach the religious sciences at Calcutta’s Madrasa ‘Āliya. In 1919, he accepted a teaching position the Madrasa ‘Āliya in Dhaka. During this time, he continued correspondence with Thānvī and also visited the master’s ṣūfī lodge at least once per year. Thānvī respected his deep learning and requested him to deliver sermons in his ṣūfī lodge. Muḥammad Ishāq continued teaching at various institutions in Dhaka, including Dhaka University, until his death in 1939 (Sa‘īd, *Bazm-i Ashraf ke chirāgh*, 204-214; Bukhārī, *Kārwān-i Thānvī*, 104-105).

¹⁰ Wāḥid Bakhsh was born in southern Punjab in 1890. After acquiring traditional knowledge in his hometown and various other cities (including Bahawalpur and Amroha), he journeyed to Deoband where he studied with Mawlānā Maḥmūd Ḥasan, Mawlānā Anwar Shāh Kashmīrī, and Mawlānā Ḥusayn Aḥmad Madanī. After a short teaching stint in Uttar Pardesh, he returned to southern Punjab. In 1925, he was appointed a lecturer of Islamic studies at the Madrasa ‘Arabiyya in Ahmadpur East, where he taught for the following three decades. He preferred simplicity in all things and strictly followed sacred law in everyday life (Sa‘īd, *Bazm-i Ashraf ke chirāgh*, 165-170).

¹¹ Mawlānā Aṭhar ‘Alī was born in 1891 in a *sharīf* family of Sylhet (present-day Bangladesh). His father, Mawlānā ‘Azīm Khān, served as the *imām* of a local mosque and was renowned for his piety. Aṭhar ‘Alī initiated his religious studies in Sylhet but then proceeded to study the texts of the *dars-i nizāmī* curriculum at several North Indian *madrasas*, including Madrasa ‘Āliya in Rampur and Madrasa Mazāhir al-‘Ulūm in Saharanpur. He then enrolled at the Deoband seminary to study sacred law and Ḥadīth with Mawlānā Anwar Shāh Kashmīrī (d. 1933), Mawlānā Shabbīr Aḥmad ‘Usmānī (d. 1949), and Mawlānā Rasūl Khān Hazārī (d. 1971). After graduating from Deoband, Aṭhar ‘Alī acquired spiritual training under Thānvī’s supervision and was authorized as a spiritual successor in 1920. Upon his return to his homeland, Aṭhar ‘Alī actively engaged in teaching the religious sciences and counselling disciples. In 1945, he founded the Madrasa Imdād al-‘Ulūm in Kishoreganj (later renamed Al-Jāmi‘a al-Imdādiyya). He supported the Muslim League during the Partition of India. He was tortured in state prisons of independent Bangladesh from 1971 to 1973. He died in 1976 and was buried in Kishoreganj (Shafīq al-Raḥmān Jalālabādī, *Ḥayat-i Aṭhar: sawānīḥ mujahid-i millat ḥaṣrat Mawlānā Aṭhar ‘Alī* [Karachi: Kutub Khāna Mazḥarī, n.d.]).

¹² ‘Abd al-Wahhāb was born in 1901 in the district of Chittagong (present-day Bangladesh). Beginning in 1920, he spent four years completing the *dars-i nizāmī* curriculum at the Deoband seminary, where his teachers included Mawlānā Rasūl Khān Hazārī, Mawlānā Shabbīr Aḥmad ‘Usmānī, and Mawlānā Murtaẓā Ḥasan of Chandpur. He studied Ḥadīth with Mawlānā Anwar Shāh Kashmīrī and Mawlānā Muḥammad Zakariyya Kandhlavī. After completing his religious education, he spent a year in Thānvī’s ṣūfī lodge. The ṣūfī master authorized him with spiritual succession nine months into this yearlong stay (Sa‘īd, *Bazm-i Ashraf ke chirāgh*, 374).

¹³ Nazīr Aḥmad was born in the district of Karnal (Haryana, India) around 1893. He pursued his education in Persian and Urdu in his hometown and then enrolled to complete the *dars-i nizāmī* curriculum at Delhi’s Madrasa Amīniyya. His teachers included Mawlānā Amīn al-Dīn and Muftī Muḥammad

21. Mawlānā Rafī‘ al-Dīn of Allāhabād, Uttar Pardesh, India
22. Mawlānā ‘Abd al-Salām of Nowshera, Khyber Pakhtunkhwa, Pakistan¹⁴
23. Mawlānā Muḥammad Mūsā Muhājir-i Madanī (migrant to Medina)
24. Mawlānā Ḥusn al-Dīn of Chennai, Tamil Nadu, India
25. Mawlānā Muḥammad Sa‘īd of Chennai, Tamil Nadu, India
26. Mawlānā Nazīr Aḥmad of Kairana, Uttar Pardesh, India
27. Mawlānā Maqṣūd Allāh of Barisal, Bangladesh
28. Mawlānā Waṣī Allāh of Azamgarh, Uttar Pardesh, India¹⁵
29. Muftī Muḥammad Ḥasan of Amritsar, Punjab, India¹⁶

Kifāyatullah. After graduation he taught religious sciences in Delhi for many years, after which he returned to his hometown in Karnal (Sa‘īd, *Bazm-i Ashraf ke chirāgh*, 375-376).

¹⁴ ‘Abd al-Salām was born in April 1903 in present-day Khyber Pakhtunkhwa province (Pakistan). He studied the preliminary texts of the *dars-i nizāmī* curriculum with his father and uncle. He completed his religious education in various seminaries of North India and graduated from a *madrasa* in Delhi. Thānvī attended this *madrasa*’s graduation ceremony and gifted each graduate clothes and books. ‘Abd al-Salām’s heart was captured by this act of generosity and he longed to reunite with Thānvī after returning to his homeland. Without informing anyone but his wife, ‘Abd al-Salām left his homeland and travelled to Thana Bhawan to pursue the spiritual path under Thānvī’s supervision. After spending months in Thānvī’s ṣūfī lodge, he was authorized with spiritual succession, after which he returned to his homeland. He continued teaching and counselling others until his death (Sa‘īd, *Bazm-i Ashraf ke chirāgh*, 370-373).

¹⁵ Shāh Waṣī Allāh (1893-1967) was born in Fatehpur Talnārja (Azamgarh district, Uttar Pardesh). He memorized the Qur’ān in his hometown and initiated his religious studies in Kanpur. He enrolled at the Deoband seminary in 1913 where his teachers included Mawlānā Anwar Shāh Kashmīrī, Mawlānā Shabbīr Aḥmad ‘Usmānī, Mawlānā Muḥammad Ibrāhīm Balyāwī, Mawlānā Murtaḍā Ḥasan Chāndpūrī, Sayyid Aṣghar Ḥusayn, and Mawlānā I‘zāz ‘Alī. Waṣī Allāh was a disciplined student who spent his leisure time in solitude, meditation, and study. He joined Thānvī’s ṣūfī fellowship after graduating from Deoband in 1917. At Thānvī’s ṣūfī lodge, Waṣī Allāh completed his spiritual training and also taught *dars-i nizāmī* texts. Thānvī authorized him to initiate others and praised his devotion and insight. After teaching at various *madrasas* from 1917 to 1932, Waṣī Allāh settled in his hometown to train disciples and teach religious texts. In 1956, he relocated to Gorakhpur, Uttar Pardesh. The last decade of his life—from late 1977 to 1967—was spent in the city of Allahabad, where he gained widespread popularity among Muslims. People from all socio-economic backgrounds sought his counsel. He spent the last year of his life between Allahabad and Mumbai, from where he embarked on his final trip to Mecca. He died during this sea voyage and his body was disposed in the Red Sea. According to Qārī Muḥammad Ṭayyib Qāsimī, Shāh Waṣī Allāh was a true saint who had predicted this end, for during his last years he used to recite Mirzā Ghālīb’s couplet: “Death has disgraced me; why did not I drown in a sea?/No funeral procession and no tomb there would have been for me” (I‘jāz Aḥmad, “Muṣliḥ al-ummat ḥaṣrat mawlānā Shāh Waṣī Allāh Faṭhpūrī,” in Muḥammad Akbar Shāh Bukhārī, *Chalīs barey musulmān* [Karachi: Idārat al-Qur’ān, 2001], 2:143-155; Qārī Muḥammad Ṭayyib Qāsimī, *Dār al-‘Ulūm Deoband kī Pachās misālī shakhṣiyāt*, ed. Muḥammad Akbar Shāh Bukhārī [Multan: Idāra-yi Ta’līfāt-i Ashrafiyya, 1997], 169).

¹⁶ Muftī Muḥammad Ḥasan (1878-1961) was born in a village near Hasan Abdal. His father, Mawlānā Allāh Dād, was a respectable Ḥadīth scholar and mystic. Muḥammad Ḥasan studied Arabic and Persian texts with Mawlānā Muḥammad Ma‘ṣūm, first in Hazara and then in Amritsar where the latter scholar had relocated to teach at the Madrasa Ghaznawiyya. After studying Ḥadīth and sacred law with renowned scholarly saints in Amritsar, Muḥammad Ḥasan enrolled at Deoband to study with Mawlānā Anwar Shāh Kashmīrī. After completing his religious education, he served as a professor at Madrasa Ghaznawiyya, where he taught for 48 years. Muftī Muḥammad Shaftī compared Muḥammad Ḥasan’s morning Qur’ān lectures in Amritsar to Thānvī’s daily gatherings in Thana Bhawan. Muḥammad Ḥasan completed his ṣūfī training with Thānvī and was authorized to initiate others. After the partition of India, he migrated to Lahore, Pakistan, where he founded Jāmi‘a Ashrafiyya. His students and disciples included: Sayyid ‘Aṭā Allāh Shāh Bukhārī, Faqīr Muḥammad of Peshawar, Shams al-Ḥaqq Afghānī, Sayyid Najm al-

30. Mawlānā Sirāj Aḥmad Khān of Amroha, Uttar Pardesh, India
31. Mawlānā Mumtāz Aḥmad
32. Munshī Ḥaqq Dād Khān of Lucknow, Uttar Pardesh, India
33. Mawlānā ‘Abd al-Jabbār of Firozpur, Punjab, India
34. Mawlānā Walī Aḥmad of Attock, Pakistan
35. Mawlānā Khayr Muḥammad of Jalandhar, Punjab, India¹⁷
36. Mawlānā Ghulām Ṣiddīq of Dera Ghazi Khan, Punjab, Pakistan
37. Mawlānā ‘Abd al-Raḥmān of Attock, Pakistan¹⁸
38. Mawlānā Qārī Muḥammad Ṭayyib Qāsimī of Deoband, Uttar Pardesh, India¹⁹
39. Muftī Muḥammad Shafī‘ of Deoband, Uttar Pardesh, India²⁰

Ḥasan Thānvī, and Ṣūfī Muḥammad Sarwar (Muḥammad Akbar Shāh Bukhārī, *Ḥaḍrat mawlānā Muḥammad Ḥasan Amritsarī awr unke mashāhir talāmiza was khulafā’* [Multan: Idāra-yi Ta’līfāt-i Ashrafiyya, n.d.]).

¹⁷ Khayr Muḥammad (1895-1970) was born in Jalandhar, Punjab, India. He acquired piety and knowledge early on in life from his maternal uncle, Miyan Shāh Muḥammad, a devoted disciple of Mawlānā Rashīd Aḥmad Gangohī. Khayr Muḥammad completed traditional religious studies at the Madrasa Ishā‘at al-‘Ulūm in Bareilly (Uttar Pardesh). He joined Thānvī’s ṣūfī fellowship in 1925. With Thānvī’s blessings, Khayr Muḥammad founded Madrasa Khayr al-Madāris in Jalandhar in 1931. He relocated to Multan, Pakistan in 1947, where he founded Jāmi‘ Khayr al-Madāris, a leading Deobandī madrasa in contemporary Pakistan (Bukhārī, *‘Akābir-i ‘ulamā’-yi Deoband*, 227-235).

¹⁸ Mawlānā ‘Abd al-Raḥmān of Attock (Kāmilpūrī—after Campbellpur [now Attock]) was born in 1882. After acquiring religious education in his hometown and studying with some of the leading Islamic scholars of the Punjab and the Northwest Frontier, he enrolled at the Madrasa Mazāhir al-‘Ulūm in Saharanpur. He studied with the Ḥadīth scholar Mawlānā Khalīl Aḥmad (d. 1927) and took the latter to be his first ṣūfī master. After graduating from Madrasa Mazāhir al-‘Ulūm, he pursued advanced studies at the Deoband seminary with Mawlānā Maḥmūd Ḥasan and Mawlānā Anwar Shāh Kashmīrī. He turned to Thānvī in 1928 and received the latter’s permission to initiate others. Thānvī had immense respect for ‘Abd al-Raḥmān Kāmilpūrī’s learning and piety and directed his biographer to preserve his correspondence with ‘Abd al-Raḥmān in *Ashraf al-sawānih*. After the partition of India, ‘Abd al-Raḥmān Kāmilpūrī taught religious sciences in Multan (at Madrasa Khayr al-Madāris, from 1947 to 1950) and Tando Allahyar, Sind (at Dār al-‘Ulūm Islāmiyya, from 1950 to 1955). He then retired in his hometown and died in December 1965 (*Bazm*, 164). For a detailed biography, see Sa‘īd al-Raḥmān, *Tajalliyāt-i Raḥmānī* (Karachi, 1971).

¹⁹ Qārī Muḥammad Ṭayyib Qāsimī was born in 1897. His father and grandfather, Ḥāfiẓ Muḥammad Aḥmad and Mawlānā Muḥammad Qāsim Nānautvī, respectively, were Deobandī luminaries (the latter was one of the founders of the Deoband seminary). Qārī Muḥammad Ṭayyib thus completed his entire education at the Deoband seminary, where he studied with Mawlānā Anwar Shāh Kashmīrī, Muftī ‘Azīz al-Raḥmān ‘Usmānī, Mawlānā Shabbūr Aḥmad ‘Usmānī, and Mawlānā Sayyid Aṣghar Ḥusayn Deobandī. Traditional theology was Qārī Muḥammad Ṭayyib’s forte and he had a unique penchant for oratory and composition. He served as the *muhtamim* (president) of the Deoband seminary from the late 1920s to the early 1980s. He received spiritual succession from Thānvī in 1931. Qārī Muḥammad Ṭayyib authored scores of books, including a seminal work on the basic creedal and ideological teaching of the Deoband School. He died in 1983 (Sa‘īd, *Bazm-i Ashraf ke chīrāgh*, 71-74; Bukhārī, *‘Akābir-i ‘ulamā’-yi Deoband*, 276-278).

²⁰ Muḥammad Shafī‘ (1897-1976) was a distinguished Muslim jurist of colonial India and post-colonial Pakistan. His father, Mawlānā Muḥammad Yāsīn, was a scholar of repute who taught Persian texts at the Deoband seminary. Muḥammad Shafī‘ completed his religious education at Deoband where he studied with Mawlānā Anwar Shāh Kashmīrī, Muftī ‘Azīz al-Raḥmān ‘Usmānī, Mawlānā Shabbūr Aḥmad ‘Usmānī, and Mawlānā Rasūl Khān Hazārī. After graduating with high distinction, he rose among the ranks of teachers at Deoband and also became renowned as a *muftī* (jurisconsult). Muḥammad Shafī‘ was extremely devoted to Thānvī, becoming his disciple in 1920 and his successor in 1930. Thānvī respected his learning and co-authored many legal tracts with him. Muḥammad Shafī‘ migrated to Pakistan after the

40. Mawlānā Muḥammad Nabiyuhu of Moradabad, Uttar Pardesh, India
41. Mawlānā Muḥammad Ṣābir of Rewari, Haryana, India
42. Nawāb Aḥmad ‘Alī Khān of Sahāranpūr, Uttar Pardesh, India
43. Ḥakīm Karam Ḥusayn of Sitapur, Uttar Pardesh, India
44. Mawlānā ‘Abd al-Raḥmān of Allahabad, Uttar Pardesh, India
45. Muḥammad ‘Usmān Khān of Delhi, India
46. Qubūl Aḥmad of Sitapur, Uttar Pardesh, India
47. Mawlānā Jalīl Aḥmad of Aligarh, Uttar Pardesh, India
48. Mawlānā Ishāq ‘Alī of Kanpur, Uttar Pardesh, India
49. Shihāb al-Dīn of Meerut, Uttar Pardesh, India
50. Mawlānā Masīḥ Allāh Khān of Jalalabad, Uttar Pardesh, India²¹
51. Mawlānā Murtaẓā Ḥasan of Chāndpūr, Uttar Pardesh, India²²
52. Ḥakīm ‘Abd al-Khāliq of Urmar Tanda, Punjab, India
53. Sāmin ‘Alī Sandaylwī of Kanpur, Uttar Pardesh, India
54. Ḥāfiẓ ‘Ināyat ‘Alī of Ludhyāna, Punjab, India
55. Mawlānā Walī Muḥammad of Gurdāspūr, Punjab, India
56. Mawlānā Nūr Bakhsh of Chittagong, Bangladesh
57. Mawlānā ‘Abd al-Wudūd of Peshawar, Khyber Pakhtunkhwa, Pakistan
58. Mawlānā As‘ad Allāh of Rāmpūr, Uttar Pardesh, India
59. ‘Azīz al-Raḥmān of Meerut, Uttar Pardesh, India
60. Mawlānā Ḥakīm Ilāhī Bakhsh of Shikārpūr, Sind, Pakistan
61. Muḥammad Sharīf of Hoshiarpur, Punjab, India
62. Shēr Muḥammad of Hoshiarpur, Punjab, India
63. Ḥāfiẓ Walī Muḥammad of Kannauj, Uttar Pardesh, India
64. Mawlānā Kifāyat Allāh

partition of India and settled in Karachi where he founded Dār al-‘Ulūm Karachi, one of the largest Deobandī *madrasas* of South Asia. His Urdu and Arabic writings numbered more than 150 and his students included leading Deobandī scholars (Muḥammad Rafī‘ ‘Usmānī, *Ḥayāt-i Muftī-yi A‘ẓam* [Karachi: Idārat al-Ma‘ārif, 1994]; Muḥammad Taqī ‘Usmānī, *Meray wālid meray shaykh awr unkā mizāj wa mazāq* [Karachi: Idārat al-Ma‘ārif, 2001]; Muḥammad Rāshid, *Ma‘āsir-i Muftī-yi A‘ẓam Pākistān* [Lahore: Idāra-yi Islāmiyyat, 2002]).

²¹ Masīḥ Allāh Khān (1912-1992) completed his traditional religious education at the Deoband seminary in the early 1930s. Thānvī authorized him to train disciples in 1931. From 1938 to his death in 1992, Masīḥ Allāh Khān taught and trained hundreds of students and disciples at the Madrasa Miftāḥ al-‘Ulūm in Jalalabad, Uttar Pardesh, India. He summarized his ṣūfī master’s teaching in *Sharī‘at wa taṣawwuf* (*Sacred Law and Mysticism*), which has been translated into English: Masīḥ Allāh Khān, *The Path to Perfection: An Edited Anthology of the Spiritual Teachings of Hakīm al-Umma Mawlānā Ashraf ‘Alī Thānawī* (Santa Barbara: White Thread Press, 2005).

²² Murtaẓā Ḥasan of Chandpur (ca. 1869-1951) was a leading Deobandī theologian. He was an early graduate of the Deoband seminary, where his teachers included Mawlānā Muḥammad Ya‘qūb Nānautvī, Mawlānā Maḥmūd Ḥasan, and Mawlānā Zulfiqār ‘Alī Deobandī. Murtaẓā Ḥasan studied prophetic traditions with Mawlānā Rashīd Aḥmad Gangohī and passionately pursued the study of logic and philosophy with Mawlānā Aḥmad Ḥasan Amrohī. Murtaẓā Ḥasan taught *dars-i niẓamī* texts in the city of Muradabad until 1920, when he joined the Deoband seminary as a senior professor. He was renowned for his public debates with Arya Samaj scholars and his polemical works against Mirzā Ghulām Aḥmad of Qadiyan. His first ṣūfī master was Mawlānā Rashīd Aḥmad Gangohī, after whose death he pursued the spiritual path under the supervision of Mawlānā ‘Abd al-Raḥīm Raipūrī. When the latter saint died in 1919, Murtaẓā Ḥasan pledged allegiance to Thānvī (Bukhārī, *‘Akābir-i ‘ulamā’-yi Deoband*, 120-124).

65. Mawlānā Ḥamīd Ḥasan of Amroha, Uttar Pardesh, India
66. Ḥakīm Faḏl Allāh of Shikārpūr, Sindh, Pakistan
67. Bābū ‘Abd al-‘Azīz
68. Mawlānā Muḥammad Rasūl Khān Hazārī²³
69. Mawlānā Muḥammad Allāh Nawakhlī of Dhaka, Bangladesh
70. Ḥakīm Mawlānā ‘Abd al-Ḥaq Khān
71. Ḥakīm Khalīl Aḥmad of Sahāranpūr, Uttar Pardesh, India
72. Maḥmūd al-Ghanī of Sahāranpūr, Uttar Pardesh, India
73. Muḥammad ‘Abd al-Ḥayy ‘Ārifī²⁴
74. Mawlānā Sayyid Sulaymān Nadvī²⁵
75. Mawlānā ‘Abd al-Bārī Nadvī²⁶
76. Mawlānā Abrār al-Ḥaq of Hardoi, Uttar Pardesh, India²⁷

²³ Mawlānā Rasūl Khān Hazārī was a renowned teacher of rational and traditional disciplines who taught at various religious and secular institutions in South Asia from around 1905 to 1971. He was born in Hazara (present-day Pakistan) in 1871. He acquired knowledge from his father, Mawlānā Maḥmūd ‘Alī b. Muḥammad Gul Khān. He studied the bulk of the *dars-i niẓamī* curriculum in Hazara before proceeding to study with Mawlānā Maḥmūd Ḥasan at the Deoband seminary. After graduating from Deoband in 1905, he taught for nine years at Meerut’s Madrasa Imdād al-Islām. His fame as an astounding teacher of the rational sciences brought him back to Deoband, where he was appointed a professor in 1915. He taught many of the leading Deobandī scholars of the twentieth century, including Muftī Muḥammad Shaḥīd, and was thus dubbed “Teacher of All” (*ustād-i kul*). In 1935, Rasūl Khān Hazārī accepted a professorship at Lahore’s Oriental College, where he taught Islamic studies until his retirement in 1954. From 1954 to his death in 1971, he remained busy teaching religious sciences at Lahore’s Jāmi‘a Ashrafiyya. According to his students, he possessed unmatched mastery of arcane theoretical texts and excelled in unpacking terse philosophical and logical passages. For his spiritual reformation, he turned to Thānvī who authorized him with spiritual succession (Qārī Fuyūẓ al-Raḥmān, *Sawāniḥ ḥaẓrat mawlānā Muḥammad Rasūl Khān Hazārī* [Lahore: Pakistan Book Depot, 1973]).

²⁴ Muḥammad ‘Abd al-Ḥayy ‘Ārifī

²⁵ Sayyid Sulaymān Nadvī (1884-1953) was a major Muslim historian and scholar of high repute. He completed advanced studies at Dār al-‘Ulūm Nadwat al-‘Ulamā’ from 1901 to 1906, where he had the opportunity to study with the Muslim historian Shiblī Nu‘mānī (d. 1914). He completed volumes three to six of the latter’s *Sīrat al-Nabī*, the foremost Urdu biography of the Prophet Muḥammad. Sayyid Sulaymān Nadvī was an accomplished historian, journalist, and teacher who spent most of his time writing rigorously researched monographs on Islamic history and Muslim thought. He authored several detailed studies on foundational figures of Islam, including a volume on the Prophet’s wife, ‘Āisha. He turned to Thānvī late in his life, and recanted some of his earlier views that had departed from orthodox teachings. For a detailed biography, see Shāh Mu‘īn al-Dīn Aḥmad Nadvī, *Ḥayāt-i Sulaymān* (Azamgarh: Maṭba‘-yi Ma‘ārif Dār al-Muṣannifīn, 1973).

²⁶ Mawlānā ‘Abd al-Bārī Nadvī (1890-1976) was a graduate of the Dar al-‘Ulūm Nadwat al-‘Ulamā in Lucknow. I reproduce here Zaman’s excellent biographical note on him: “He was a professor of philosophy at Osmania University in Hyderabad, an institution that catered to a largely Muslim student population but focused on imparting modern, western learning in the Urdu language. ‘Abd al-Bari had written a book on the English philosopher George Berkeley (d. 1753), and had translated Berkeley’s *Principles of Human Knowledge*, Descartes’ *Discours de la méthode*, and John Dewey and James H. Tufts’ *Ethics* into Urdu for use by university students. Unusually among his Indian contemporaries, he was reputed to have made enough money simply from his publications to be able to build a lavish mansion in Lucknow...He is best known, however, as the author of no less than four books in which he explicated various facets of Thanawi’s thought and teachings some years after the master’s death” (Zaman, *Ashraf ‘Ali Thanawi*, 103-104).

²⁷ Abrār al-Ḥaq of Hardoi (d. 2005) outlived all other successors of his ṣūfī master. He was a graduate of Madrasa Maẓāhir al-‘Ulūm in Saharanpur. After graduation, he founded Madrasa Ashraf al-

77. Mawlānā Faqīr Muḥammad of Peshawar, Khyber Pakhtunkhwa, Pakistan²⁸

II. Thānvī's Disciples who were "authorized to counsel lay Muslims" (*majāzīn-i ṣuḥbat*):

1. Sa'īd Aḥmad Khān
2. Ḥāfīz 'Alī Naẓar Bēg
3. Shaykh Muḥammad Ḥasan of Lucknow, Uttar Pardesh, India
4. Mawlānā Maḥmūd al-Ḥaqq of Hardoi, Uttar Pardesh, India
5. Munshī 'Abd al-Walī
6. Shaykh Muḥammad 'Abd al-Karīm
7. Muḥammad Jalīl of Sahāranpūr, Uttar Pardesh, India
8. Mawlānā Anwār al-Ḥasan of Lucknow, Uttar Pardesh, India
9. Munshī 'Alī Shākīr
10. Muḥammad Najm Aḥsan
11. Mawlānā Manfa'at 'Alī of Sahāranpūr, Uttar Pardesh, India
12. Munshī 'Alī Sajjād
13. Mazhar Aḥmad of Bhopal, Madhya Pardesh, India
14. Ḥāfīz Muḥammad Ṭāhā
15. Khwāja Muḥammad Ṣādiq
16. Munshī 'Abd al-Ṣubūr
17. Bakhshish Aḥmad
18. Ḥāfīz Laqā Allāh of Pānīpat, Haryana, India
19. Mawlānā Zuhūr al-Ḥasan of Sahāranpūr, Uttar Pardesh, India
20. Mawlānā Ashfāq al-Raḥmān Kāndhlavī
21. Mawlānā Sultān Maḥmūd of Delhi, India
22. Ḥāfīz Muḥammad Ismā'īl of Delhi, India
23. Munshī Muḥammad Ya'qūb
24. Mawlānā 'Abd al-Ṣamad of Varanasi, Uttar Pardesh, India
25. Mawlānā Ḥamīd Ḥasan of Malerkotla, Punjab, India
26. Mawlānā Riyāḍ al-Ḥasan of Meerut, Uttar Pardesh, India
27. Muḥammad Sa'īd of Gangōh, Uttar Pardesh, India
28. Munshī 'Abd al-Ḥamīd of Lucknow, Uttar Pardesh, India

Madāris in Hardoi, Uttar Pardesh, India. His students and disciples in South Asian and beyond numbered in the thousands.

²⁸ Faqīr Muḥammad was born in 1911 in Mohmand Agency (present-day Pakistan) to a family of religious scholars. After acquiring basic religious education in his tribal hometown, he travelled to Amritsar, where he spent ten years studying at the Madrasa Nu'māniyya with Thānvī's disciple and successor, Muftī Muḥammad Ḥasan. During this decade, Faqīr Muḥammad accompanied Muftī Muḥammad Ḥasan on many trips, including many retreats at Thānvī's ṣūfī lodge. Faqīr Muḥammad was an attentive listener with a tender heart who profusely wept during Thānvī's daily gatherings. He was thus called "the tearful" (*bakkā*) and Thānvī often praised him by saying: "You bring vitality to this place." Thānvī authorized him with spiritual succession in the late 1930s. After the partition of India, Faqīr Muḥammad settled outside of Peshawar where he spent his time teaching students and counselling disciples. Faqīr Muḥammad granted spiritual succession to many scholars, including: Mawlānā Salīm Allāh Khān, Mawlānā Sayyid Najm al-Ḥasan, Muftī Aḥmad al-Raḥmān, and Mawlānā 'Abd al-Raḥmān Ashrafī. Toward the end of his life, Faqīr Muḥammad founded the *madrassa* Jāmi'a Imdād al-'Ulūm in Peshawar (Bukhārī, *Akābir-i 'ulamā'-yi Deoband*, 350-351).

29. ‘Abd al-Ghafūr of Jodhpur, Rajasthan, India
30. Fayād ‘Alī
31. Mawlānā Maḥmūd Dāwūd Yūsuf of Rander, Gujrat, India
32. Mīr Imām al-Dīn
33. Mawlānā ‘Abd al-Majīd of Azamgarh, Uttar Pardesh, India
34. Mawlānā Muḥammad Miyan²⁹
35. Mawlānā Muḥammad Yūsuf Binawrī³⁰
36. ‘Alī Sājīd of Lucknow, Uttar Pardesh, India
37. Mawlānā Sa‘īd Aḥmad of Lucknow, Uttar Pardesh, India
38. Mawlānā Sayyid ‘Abd al-Karīm of Malakand, Khyber Pakhtunkhwa, Pakistan
39. Shaykh ‘Abd al-Ghaffār
40. Mawlānā Muḥammad Na‘īm of Kabul, Afghanistan
41. Mawlānā Sakhāwat Ḥusayn
42. Munshī ‘Irfān Aḥmad of Sahāranpūr, Uttar Pardesh, India
43. ‘Azīz al-Raḥmān
44. Shafīq Aḥmad of Gangōh, Uttar Pardesh, India
45. Shād Muḥammad of Malakand, Khyber Pakhtunkhwa, Pakistan
46. Khwāja Wahīd Allāh
47. Muftī ‘Abd al-Karīm of Gumthala, Haryana, India
48. Sayyid Ḥasan of Lucknow, Uttar Pardesh, India
49. Mawlānā Sayyid Ḥasan
50. Mawlānā Mas‘ūd ‘Alī of ‘Azamgarh, Uttar Pardesh, India
51. Mawlānā ‘Abd al-Rashīd Maḥmūd Anṣārī of Gangōh, Uttar Pardesh, India³¹
52. Mawlānā Muḥammad Mas‘ūd of Gangōh, Uttar Pardesh, India
53. Manẓūr Aḥmad of Sahāranpūr, Uttar Pardesh, India
54. Bahā’ al-Dīn of Hardoi, Uttar Pardesh, India
55. Mawlānā ‘Abd al-Ghanī
56. Anwar Aḥmad
57. Quraishī Shafī’ Muḥammad of Hyderabad, Sind, Pakistan
58. Shāh Muḥammad ‘Alīm

²⁹ He was the grandson of Mawlānā Muḥammad Ḥusayn of Allahabad (who was a successor of Ḥājī Imdād Allāh).

³⁰ Muḥammad Yūsuf Binawrī (1908-1977) was a major South Asian Ḥadīth scholar. He studied the traditional curriculum at the Deoband seminary with Mawlānā Shabbīr Aḥmad ‘Usmānī, Mawlānā Anwar Shāh Kashmīrī, Muftī Muḥammad Shafī’, and Mawlānā Rasūl Khān Hazārī. He accompanied Kashmīrī to Gujrat to complete his Ḥadīth studies (Muḥammad Ismā‘īl Shujā‘abādī, *Muḥaddith al-‘aṣr ḥaẓrat Mawlānā Sayyid Muḥammad Yūsuf Binawrī: sawānīḥ wa afkār* [Multan: ‘Ālimī Majlis-i Taḥaffuz-i Khatm-i Nubuwwat, n.d.]).

³¹ He was the grandson of Mawlānā Rashīd Aḥmad Gangōhī.

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Biography

I have spent most of my life in three urbanscapes: Lahore, Louisville, and Raleigh-Durham. I pursued the study of philosophy and English literature at the University of Louisville, from 2000-2007, before immersing myself in religious studies at Duke University (2007-2015). My life revolves around two inter-related vocations: research and teaching. The following two citations capture the sort of research and teaching to which I aspire:

So it is perfectly clear that untrammelled curiosity is a more effective aid to learning than any pressure born from fear. By your laws, O God, this kind of pressure restricts the free flow of curiosity.

—St. Augustine, *Confessions*

Teaching is more difficult than learning because what teaching calls for it this: to let learn. The real teacher, in fact, lets nothing else be learned than—learning. His conduct, therefore, often produces the impression that we properly learn nothing from him, if by ‘learning’ we now suddenly understand merely the procurement of useful information. The teacher is ahead of his apprentices in this alone, that he has far more to learn than they—he has to learn to let them learn. The teacher must be capable of being more teachable than the apprentices. The teacher is far less assured of his ground than those who learn are of theirs. If the relation between the teacher and the taught is genuine, therefore, there is never a place in it for the authority of the know-it-all or the authoritative sway of the official.

—Martin Heidegger, *What is Called Thinking?*

Apart from being passionate about research and teaching within the disciplinary domains of theology and religious studies, I actively seek exposures to art and imagination, for being exposed to revelation is the greatest gift of all.